

UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

VOL. XVI.

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No. 20.

EPICEDIUM.

[A. C. B.—Nov. 13, 1885.]

Like to the leaf that falls,
Like to the rose that fades,
Thou art—and still art not!
We whom this thought enthralls,
We whom this mystery shades,
Are bared before our lot!

Like to the light gone out,
Like to the sun gone down,
Thou art—and yet we feel
That something more than doubt,
And more than Nature's frown,
The Great Good must reveal!

'Tis not with thankless heart,
Nor yet with covered hand,
We reach from deeps to thee:
We take our grief apart,
And with it bravely stand
Beside the voiceless sea!

O gentle memory mine—
I fill the world with thee,
And with thy blessing sleep!
But for thy love divine
To warm the day for me,
Why should I wake or weep?

HORACE L. TRAUBEL.

CAMDEN, New Jersey.

IN a moral point of view our needs are in inverse proportion to our wants. The greater the need of anything, say honor, the less the want of it.

REV. BROOKE HERFORD is coming west the last of this month. He will meet with the Channing club on Saturday evening, Jan. 30th, and will preach in his old pulpit on Sunday the 31st. His many friends in Chicago will protest against the exceeding brevity of his visit here.

WHERE should a reader of pamphlets and magazines lift up his voice so as to prevail against a little modern device that vexes him from day to day? The device referred to is the wire substitute for the book-binder's linen thread and ingenious stitching, which are in every way, except possibly in cheapness, so much better. The little wire clasp when used as in *UNITY*, put through the sheets just once from middle to back, is all well enough, as it holds well and does not prevent the papers lying wide open; but as it is used in the *Unitarian Review* it is an abomination.

The *Atlantic Monthly* is also clasped with iron in the same way; but on account of the thin flexible paper it is not so noticeable. To use a pamphlet or magazine so stitched tires the hand beyond endurance and is a heavy strain upon the temper of the reader. Besides, the wire stitch cuts off the outside leaves as often as they receive the least pull. The invention is said to be very popular among printers, but readers ought everywhere to protest. U.

THE great man must be tried by his peers. The little man may not judge him. If he usurp the office and judge the great man, he will do injustice, for he must either persecute or worship the great man just as a dog either fawns on a man or growls and barks at him or bites him, according as he is this dog's master or some other dog's master. If the great man is the little man's master, he is fawned on and worshiped; if he is some other man's master he is persecuted by word or deed according to circumstances.

UNDER the following interpretation of Christianity, which a kindly, earnest spirit sends us, *UNITY* and its friends will be very glad to deserve an inclusion: "My 'Christian' is broad enough to embrace all who show the Christ-like spirit and are seeking to do the work of God in the world. I interpret the word as being the best, broadest, deepest thing I can say of a man." Good, brother! But if some one denies the validity of your interpretation on logical or historical grounds, your Christianity would not allow you to quarrel with him about words, we hope.

SAYS a minister correspondent: "Let every one who employs his freedom to work for character be heartily welcomed to our Unitarian fellowship. If some persons do not wish to be known as 'Christians', but, like Ben Adhem, wish to be written as 'lovers of their fellow-men' and are willing to *unite*, where is our of unity if we try to fence them out? Railings against live men of moral enthusiasm for ennobling humanity are as fruitless of good as tares sown with the wheat. Grant largest liberty to the honest learner, seeking truth and right. Then if we *feel* that the learner is not 'one of us', perhaps we should search ourselves for hypocrisy."

THIS cold wave brings vividly to mind the suffering of the poor, and our sympathies will be the more active towards our poor human relations if we give a thought, a shudder, and a protest in behalf of our poor brute relations, whose sufferings and death are caused by the mercenary spirit in man. The "Rhyme" in another column receives added emphasis

from this picture sent to us by a correspondent from the far west: "Yesterday and day before we had a severe storm, and in a ten-mile ride this morning eight dead cattle were counted. An experienced man will ride over the ranch with you and point out "bunch" after "bunch" of cattle that "can't go through the winter", and yet here they are kept to starve and freeze by—God's children—and these are not heartless, but thoughtless, men, and very much wrapped up in *their interests*."

REV. OSCAR CLUTE, of Iowa, one of the editorial contributors of the *Unitarian*, asks admission into our columns this week with questions looking towards a newspaper discussion which we have done our best to avoid; to avoid because we profoundly believe that in the last analysis it will resolve itself into a "war of words", and that it will do but little towards solving questions which time, growth and the evolution of religious thought alone can settle. The *Unitarian*, as we understand it, was started partly for the purpose of making room for such discussions as Brother Clute invites, and we hope that those who desire controversy on this matter will elect the columns of that paper or some other publication that has more interest in the debate than we have. But we do not propose to shrink from any duties or evade any discussion necessary to vindicate so far as possible the name and motto of this paper, the religiousness of this inclusive fellowship, and the piety of that position that makes righteousness the pivotal thing in the life of a church as it is in the life of a man.

THE following item, taken from the *Philadelphia Press*, is very pertinent in its tone and justifiable in its irony: "On a Sunday in March, 1884, Samuel Read, of Springfield, Mass., had one of his legs broken while performing his duty as engineer on the Boston and Albany Railroad. He sued the company—for doing which he was, of course, discharged—got a verdict, and the defendant corporation carried the case to the Supreme Court of the state. That tribunal has reversed the decision of the court below, and thrown Mr. Read out of court with a load of costs on his shoulders. One of the principal grounds for the action of the Supreme Court, as stated in the opinion, is that 'the work in which the plaintiff was engaged on the Lord's day contributed to his injury, and was not a work of necessity or charity'. This is very beautiful. The Boston and Albany Road is still running its trains on Sunday, Mr. Read is meditating on the folly of having confessed himself a law-breaker in open court, and the Supreme Court is still ladling out inequitable equity at the old stand. The only thing left to do is to have Mr. Read indicted for violating the Sunday laws, and lock him up to repent of his sins."

AMONG the interesting new features with which the *Andover Review* begins the year is a series of articles on "Church Architecture" by Prof. Churchill, to be accompanied by illustrative designs. In the first one there is a frank recognition that the "chang-

ing needs of Protestant church life present new problems in church architecture". But the professor overshoots his mark when he promises not to offer very costly edifices, while the illustration in the current number assumes the modest cost of \$90,000, which offers but a sitting of 780. That there are many societies in America who will put \$90,000 in a church building where the audience seldom reaches above 500 people, is very obvious; but that it is right for them so to do, at the present stage of general prosperity, philanthropic generosity and humanitarian equipment is, to our mind, very questionable. There is already too much non-productive capital piled up in stone and slate, often too far removed from the general needs of the society, in every community. Seldom is a building reared for church uses but that, in spite of all vigilance, it is discovered when too late to have been too expensive either for the purses or the needs of the society. Let the Andover Professor teach the churches of America that Economy, Simplicity, Utility and strict Adaptability to the means and real needs of the society are not only prime canons of architecture, but fundamental tenets of church morality and piety.

"NOTHING is settled till it is settled right." This adage receives new illustration from the re-discussion this winter of the matter of compulsory prayers at Harvard. Compulsory prayers anywhere would seem to be bad, but especially inconsistent at Harvard, where everything else is elective. Curiously enough the *Unitarian Review* is against freedom in this matter, and, after presenting some of the old arguments in the old way, it administers the following stinging rebuke to the faculty:

"There is but one way in which the problem can be answered, and that is for every one connected with the government of the College to show by his own presence that it has some reality and meaning. If the students could see the President and all the members of the Faculty—so distinguished a body in the educational interests of this country—showing by their daily presence that thus they emphasized the religious sentiment as reaching through and overtopping all branches of the college work, there would never be another word said about compulsory prayers; and, if they are not there, the students might as well be excused. This could easily be brought about with some little personal sacrifice, and it is a sacrifice which the cause of religion demands. If worship is any help in the daily routine of life, it is a help for teachers as well as for students; and we do think, considering its obligations upon all ages, conditions and occupations that the voluntary attendance of the former would at once remove the objection of compulsory attendance from the latter."

This is sound. One thing or another,—either abolish morning prayers or all attend them. If they cannot be sustained voluntarily, it is inconsistent with the whole spirit of Harvard to sustain them by force of law. The whole system of education there may be wrong, there are many who think it is, but the experiment ought to be fully and fairly tried—the experiment of treating students as gentlemen, allowing them perfect freedom in all things, and holding them responsible for good behavior and good work. We believe in the system, believe that the experiment will be grandly successful, and that in the matter of worship as well as of study students may as safely be left to themselves as the faculty.

THE following extract from an address entitled "Culture and Science" delivered by Prof. E. A. Sonnenschein in Birmingham, England, in which the separate spheres and mutual relations of poetry and science are set forth with rare discrimination and depth of feeling, is well worth a place in the columns of UNITY. Is it not the spiritual insight, the prophetic vision out of which religion is born, which is here called poetry? "How, then", says the professor, "are we to grasp the spirit that binds things together? The answer is, by another than the scientific method—by the method of poetry. Science analyzes and arranges according to special aspects; poetry bodies forth conceptions of wholes, rejecting all definition by limitation, sacrificing detail for breadth. The poet's aim is to build up again in his own soul the unity of things, which science is always breaking down; to find in the universe an object which can satisfy the claims of his emotional as well as his intellectual nature. Thus, if in one sense it is true that poetry always lags a little behind science, turning the laborious results of one generation into the fairy tales of the next, in another sense poetry anticipates science; the vision of the poet dimly traces out the lines along which the science of the future will march. Shall I seem to be trying to run with the hare and hunt with the hounds, if I say that some of the highest generalizations of science appear to me to be in large degree of the nature of poetry—anticipations of nature, conceived and believed long before anything like adequate evidence was forthcoming? I would name the doctrines of the conservation of energy and the evolution of life. The latter may be read, in a somewhat archaic form, in the philosophic poem of Lucretius, written nearly two thousand years ago: and I can well believe that it was present to Darwin as a poetic idea before he conceived of the exact method of its demonstration. * * * * * Nature, then, is not exhausted by the most complete inquiry into her laws taken separately. It still remains to conceive her as a whole—to apprehend her by the imagination; and some of her secrets reveal themselves less to the microscope than to the poetic eye."

A MOUNTAIN MEMORY.

There were seven of us altogether, five adults and two children, to take in the beauty and delight of that Sunday afternoon in the mountains. A brooding quiet rested upon the face of nature in keeping with the spirit of the day. Our way lay along the mountain pass, winding and narrow; a road that in the beginning of the mining-camps at Leadville was built at large expense to carry supplies thither and to bring the ore thence, but now superseded by the service of railways and left largely to quiet travel. A brook of considerable volume came rushing down the pass, and though often out of sight by reason of the overhanging vines and branches, was never out of hearing as it sang its way to the plain. Along this natural line of grade our road ran. A slight shower earlier in the day had freshened tree and grass, and still hung in dew-like drops from the tips of blade and leaf. On either side as we drove along rose the

mountains, close and looking down upon us in their still grandeur and beauty. Red and gray rocks ledged their sides here and there or made the bare crowns of their summits. The clinging lichens added new colors in soft shadings to these gray and reddish backgrounds; while tufts of green burst here and there from the mountain-sides, and such heavier forest of pine and spruce as had escaped the pioneering axe made beautiful the lower slopes. The wild hop-vine wound itself over the red birches that overhung the stream, and great masses of clematis in its soft cloudlike beauty veiled the bushes at intervals, or dangled from the rocks beside our way. For some eight miles we drove through this midsummer gladness and beauty, passing but one human shelter, a log-cabin that had grown by degrees into a good-sized house, but not out of keeping with the wild nature about it. We must go and come by the one path, and it was not an easy thing to decide where we should turn and give up a road that was so pleasant all the way. Farther on, however, was a little canon that broke to the left, like a pocket in the mountain wall, to which a leaping stream had given the name of "Cascade". Thither we will go, we said, and there we will turn about. As we reached the place a light gate swung across the driveway to the left. Beyond we saw a log-cabin beside which was a group of three or four men; and farther on was a more commodious building on the verandah of which some ladies were sitting, evidently guests whom the summer had brought and not belongings of the place. But all these, both men and women, and log-cabin and larger house, were second and not first objects of sight and interest. A boy was the first object—a boy that still remains in thought and memory in the foreground of all that afternoon's beauty and joy. As our horses turned from the highway and one of us was about to get down to open the gate, we observed this little fellow running down to save us the trouble. It was an attractive face, the freshness of boyhood in it, and a certain shyness of manner made him the more winning, as we are apt to follow that which flees us with the more desire. He was a picture as he stood by the gate, in the country boy's sufficient suit of shirt and trousers and with his turned-up hat the worse for wear. "What is your name, my lad?", one of us asked. "Jim, sir", was the ready answer, while the face brightened as if with gladness to be so much considered. "Yes; but what is your other name? Jim what?" "I don't know, sir; I believe it's Dougherty, but I'm not sure, sir." None of us saw the mountains; we saw only this boy Jim! "And do you live here, Jim?" "Yes, sir. And I'm to live here till I'm eighteen. Miss Mary brought me out here." "Brought you out from where, Jim?" "From Lowell, sir." And later the little fellow's eyes sparkled as only a boy's can, as his hand closed on a piece of silver which he was seen exhibiting afterwards to the men at the cabin and then to the ladies on the verandah.

Was it not a beautiful thing, and all the more beautiful because so spontaneous and natural, that in the midst of all this grandeur of mountain, this beauty of stream and rock and wood and wayside flower, this impressiveness of outward nature,—one of these

"little ones" should outrival them all in interest; this little waif of humanity, blown by seemingly chance winds from the crowded factory city, with its din of shuttles and whir of wheels, into the stillness and strength of the great mountains so far away; that then "Jim's" story should be more to us than the history of those mighty upheavals of earth, even; could these last have spoken to us in audible words and told us their time-old tale; that this boy's face should shut out the mountain from our view, and his voice still the music of the leaping stream!

The incident suggested many and varied thoughts, but none more profound and fruitful than this; the pre-eminence of man over his dwelling place, the value of one life that can think and love and suffer and rejoice, above all the pomp and grandeur and beauty of the inanimate world about us. We are apt to forget this in the great city, where human life seems cheapened by its very abundance and by the wretchedness amid which it often appears. But here amid the Sunday stillness and face to face with the mountain majesty, little Jim, who believed his other name was Dougherty, but wasn't quite sure, unconsciously to himself made appeal for every life that is born into the great household of our common humanity. F. L. H.

"THE UNITARIAN."

Hearty greeting to our new cousin, the *Unitarian*, edited by Brooke Herford and J. T. Sunderland, with six friends at their side. It was born in Chicago and Boston, Jan. 1, 1886, and has come to stay, if one may judge by its bright face, good head, earnest spirit, *newsy* step, small size and cheap price,—its face being judged by the type, its head and heart by the editorials—Robert Collyer has a sermon,—its newness by the admirable quota of notes from the field, its size being only a thirty-two page monthly with a page much like that of *Harper's Magazine*, and its price being only fifty cents a year. With these virtues, the two last not the least of them, the little monthly ought to go far and wide among our churches. Its own aim is "to go into every Unitarian family in America". May it reach farther yet into many a family non-Unitarian, willing to risk fifty cents for a year's answer to that long-standing conundrum,— "What is Unitarianism?" There is place in the land, and real place in our own churches, for such a little, cheap, infrequent visitor, to carry our "glorious contagion" where our larger and higher-priced weeklies cannot enter. If these weeklies suffer much by its circulation, they deserve to; but we think its real effect will rather be as an opening wedge to let them follow by and by. No household deeply interested in the liberal faith will be long content with a little monthly, however good. We hope that many a UNITY subscriber will take the *Unitarian* also. As frankly we own that UNITY still lives on bread and water, not on bread and butter yet, and hopes that not one old friend will drop it in welcoming the newcomer.

Greeting, too, to Mr. Douthit's "Best Words", just new-winged to be a fortnightly instead of a

monthly. New-winged, and new-beaked, too! To judge by the beginning, twice as often as before—and that was once a month—UNITY may expect to play Prometheus to this beak, and the spectacle will cost but 75 cents a year; which will be very cheap for so much good-nature as we shall try to show. We only half-laugh,—the thing tends to heart-ache. For the best justification of UNITY's general positions we commend our readers to become acquainted with Mr. Douthit's unanswered attacks. Address *Our Best Words*, Shelbyville, Ill.

And now our little public in the west is well supplied with papers. When UNITY began, nearly eight years ago, we believe the western field was wholly bare,—not one publication in it to represent our faith, save as the mother of us all, the *Christian Register*, strayed out from the New England homestead once a week to see us. Now, besides her—and the mother is still the best—we have a weekly, a fortnightly and a monthly of our own. All we want is a quarterly and a daily!

And our three papers perhaps will serve our western work the better in that they do not triplicate each other. They really represent three phases of current Unitarianism, each of which now will have its own voice among us. It is a perfectly open secret that the new paper starts to represent a different emphasis from UNITY, and to "change the tendencies" out here, so far as it may. The name, or name and motto, of each paper quite clearly hints its relative position. Mr. Douthit advertises his "Best Words" as "seeking union in spirit rather than in letter, with *Jesus Christ as leader in morals and religion*". (The italics ours, but the emphasis very strongly his.) Mr. Herford and Mr. Sunderland call theirs by the denominational name, "the *Unitarian*,—a monthly magazine of *Liberal Christianity*"; and their prospectus says it will stand for "*pure, earnest, distinctly avowed Christianity*, that for which Unitarianism has always stood, and on which basis only, as we believe, can Unitarian churches anywhere prosper and do their true work". (The italics again ours, and the emphasis theirs.) We call this paper "UNITY", and our motto, "*Freedom, Fellowship and Character in Religion*",—the italics and the emphasis ours, and always ours. That is to say, *Our Best Words* are the words of a quite conservative Unitarianism; the *Unitarian* occupies a broad middle ground, where probably the majority of our body stand to-day; UNITY speaks for a more radical, prophetic sort of Unitarianism, occupying ground where many stand already and towards which the general body moves.

Not that we really differ widely as to thought or faith. In regard to theism, the thought of immortality, the forms of worship, we are nearly one. The other papers stand for UNITY's motto, too, though not with our emphasis upon it; while we in turn reverence Jesus, but not with their emphasis; and, though some of us care little to claim, none of us care to disclaim, their name, "Christianity", provided it be not made either openly or by implication the test-word of Unitarian fellowship;—to make it *that*, or to make any other doctrine that, however dear and grand it be, is what spoils name and doctrine for us.

How then do we differ so that it takes three

voices to speak our thought? Not as to beliefs themselves, but as to the *necessity of holding certain beliefs to entitle one to the name "Unitarian"*. What constitutes a Unitarian—who has a right to bear the name,—what is the essential basis, and what the limits of, our fellowship,—that is the issue which certain friends out here have been pressing hard for the last year or two; and on this point the year will doubtless bring discussion. UNITY, while distinct in affirming its own position, has long deprecated the discussion, dreading the heart-ache it will make in our churches and the waste of sacred time and sacred type-space which we, scattered frontiersmen of the liberal faith, ought to keep—as we have thought—for the work so greatly needed around us, and which so greatly is our work in common. It was hoped we could assert and use our liberty without defending it from our nearest kin. But if the discussion must come, let it! It looks as if the *ought* had shifted for the moment to this dreary point. Only may it nobly come, without personalities and without obscurities; let it dwell not on questions of expediency, but keep high on the ground of principle; and let it be short, if possible! The principle involved is very grand. The discussion of it will reach deeper than any previous discussion among us,—deeper than the Theodore Parker questions, deeper than any "Christian" questions. In any part our little paper takes in it, we shall look to our motto, and then do our best to make that motto more sacred than ever in the eyes of Unitarians.

W. C. G.

Contributed Articles.

A RHYME.

Dedicated to the Range-cattlemen, who are soon to hold a meeting in Denver.

Do you hear the cattle lowing
On the hill?
There's a bitter north-wind blowing;
It is freezing; it is snowing;
And the cattle—they are lowing
On the hill.

Do you hear the cattle drifting
O'er the hill?
In despair their eyes uplifting;
While the fine, cold snow is rifting;
On, before the blast, they're drifting
O'er the hill.

Do you know that they are dying
On the hill?
You have found their thin forms lying,—
Voices dumb,—to Heaven crying
That they're starving, freezing, dying
On the hill.

O, my brothers! ye do wrong,
Thus to kill.
Justice, though she tarry long,
Comes at last to weak and strong.
Ye must suffer for the wrong
On the hill.

E. G. B.

GOD AND WORSHIP.

(From one Unitarian's Standpoint.)

Never before was the world so interested in religion as to-day. What, then, may religion truly be? For we believe in religion,—in a natural religion, a reasonable religion. Indeed, we feel, most deeply and earnestly, that no man shall live and be blessed, now or ever, without the holding and following of true religion.

And again, what may God be?—or what may deity be, if we prefer to say simply "deity"? For in deity we also most earnestly, most strenuously, most hopefully and trustfully believe, and deem that no man who does not recognize and practically obey this deity shall ever be truly "saved" or at one with the universe's good.

What is religion? and what is deity?

Most surely religion is not the complicated, abstract, weird, wild, ludicrous, awful; horrible thing so many of the world's children have deemed, and still in large part deem. Religion is the simplest thing, the easiest, the most natural thing possible for man, woman or child to recognize and follow. And deity is not an abstraction—any more than it is a far-away, enthroned, humanized monarch, up somewhere in the heavens. Deity is life, and love, and truth, and honor, and temperance, and good-will, and helpfulness,—and every other upbuilding energy in this world and in all worlds. And religion—is to follow this life and make it ours; is to recognize and obey this right; is to enjoy and magnify and spread this love; is to upbuild ourselves, and all those around us, in this honor; is to be pure and sweet and clean in this temperance; is to manifest to every son and daughter of man on earth this good-will and this helpfulness; is to go out toward, with eager, longing soul, and seize hold of and live by, as much and as many as we can of all these upbuilding powers of good, which throb now and will eternally throb through all this living, palpitating universe from center to farthest circumference.

No act, or thought, or word of love and right was ever known, that the actor, thinker, speaker, in his very act, thought, word, did not seize hold of and take into his own life the deity that is the life of the worlds. On the other hand, no act of brutality or lust or avarice, no thought even of impurity or hatred or revenge or impatience was ever known that the man or woman giving way to the same did not, in the very fact or thought or passion or wrongful emotion, flee from, shun, deny, and make of no avail the divinity and helpfulness which might enlarge and ennoble the soul, and bring glad, happy, joyful being.

Moreover, nothing of fear and wild phantasmagoria—nothing in the way of dread of fiery seas and horrible pains—ever yet truly saved a man! Scourged and lashed and tortured to a life in the highest? What a mockery! Nay, nothing but the golden cords of love and of glad obedience to what is shown and seen to be the best, the divinest, the most desirable, the upbuilding good, ever takes a man up out of sin and shame, and makes him to thrill

through and through with earnest, saving, devoted determination, and gives him the peace of the eternal years.

Let children henceforth be taught no foolishness—whether about God or devils, whether about heaven or hell. Let them see Right and Order and Beauty, and magnify their souls with these. Let them once see the natural religion of a life well lived,—a life in accord with all the good forces of a gracious universe,—show this to them aright,—show it to them so that their souls shall hunger and thirst for it,—and they will never go wrong.

Show the criminal this,—show the low and the vile this. Make them really to know how low and vile they really are, in the sight of the Ideal to which they might attain. Give them to know that there is a natural religion, which means life and hope and blessedness for them,—whereas now they drag and grovel in the pits and slime,—and the world shall be helped on and blessed. Here shall be God, and this shall be worship.

JAMES H. WEST.

GENEVA, Illinois.

Correspondence.

QUESTIONS OF ETHICS.

In recent numbers of *UNITY* writers have questioned the propriety of Unitarians calling themselves Christians, or have suggested that Unitarians were a decidedly superstitious people. Concerning these things perhaps one or two remarks may be in order.

Unitarianism has always affirmed its faith in pure Christianity. It had its rise, in modern times, inside of Christianity, and has always been an effort to teach the pure word of Jesus. It has always included in its teachings the thoughts of love to God, love to man, the Christly spirit, the hope of immortality, and devotion to the moral life. It has given to these thoughts the name of Unitarian Christianity. To have given them the name of Christianity only would have been ungracious towards many able people who try to be Christians, but who do not accept some of the characteristic thoughts of Unitarians. Unitarianism always has meant, and now means, Unitarian Christianity as distinguished from Presbyterianism or any other form of Christianity.

Unitarianism has always been hospitable. It has always kept open doors. Its doors swing with equal hospitality either in or out. Its doors have been cordially open to give welcome to all who were in sympathy with its teachings. But it has remembered that the hospitable host speeds the parting guest, hence its doors have always been open to give friendly farewell to all who were in any way led to reject its teachings. It has never advised that any man should call himself a Unitarian when he had been led to give up the teachings of Unitarian Christianity. It has never advised any man to cast in his lot with us when he was not in harmony with our characteristic teachings.

Any Catholic, or Calvinist, or Jew who, still holding his characteristic thoughts, should attempt to be-

come the preacher of a Unitarian church and to teach to that church his characteristic thoughts, would rightly be regarded as trying to thrust himself where he was not wanted, and where he had no business. Any Unitarian preacher, who, while occupying a Unitarian pulpit, should be led by his study or lack of study to accept the teachings of Catholic or Calvinist or Jew, and should try to use the Unitarian church building, and all the instrumentalities of his church, to teach these non-Unitarian thoughts to which he had changed, would rightly be regarded as a dishonest man. It would rightly be said that he was trying to overthrow Unitarianism with funds which had been given to aid Unitarianism. Such conduct would be regarded as dishonest in the extreme.

Now suppose a preacher, by study or lack of study, comes to think that Unitarianism means only ethics. That the only basis of the church shall be ethics. That neither people nor preacher shall be expected to hold any faith except faith in ethics. So this preacher gives up prayer, he teaches nothing about God, nor about worship, nor about immortality. He holds, indeed, to ethics, and is in so far a Unitarian, for Unitarianism has always put great stress on ethics. But inasmuch as he has eliminated from his teaching all the other characteristic thoughts of Unitarianism he is no more a Unitarian than a Catholic or a Calvinist or a Jew is a Unitarian, for all these hold also to ethics.

My questions of ethics are simply these: How far is it ethical for this preacher of ethics only to call himself a Unitarian, and so misrepresent his own position by giving it a name which has always included a great deal more than he includes in it?

How far is it ethical for him to call himself a Unitarian, and so to misrepresent Unitarianism by conspicuously affirming that it means only ethics?

How far is it ethical for him to use churches and Sunday-schools to teach only the thought of ethics, when he knows quite well that those churches and Sunday-schools were established for the purpose of teaching Unitarian thoughts of God and Christ and prayer and immortality in addition to the thought of ethics?

OSCAR CLUTE.

IOWA CITY, Iowa, Jan. 9, 1886.

DEAR *UNITY*.—Believing that dear old Santa Claus is a Unitarian, and of course reads *UNITY*, one western missionary's wife desires to express to him her most hearty thanks for having been very generously remembered upon the return of his last annual holiday.

I. P. R.

ABERDEEN, Dakota.

WHEN there shall be a religion which shall see God in everything and at all times, and the natural sciences not less than nature itself shall be regarded in connection with Him; the fire of poetry will begin to be kindled in its immortal part and will burn with out consuming.—*Sampson Reed*.

FOR good to triumph over evil in our character good must be the stronger, else how could it conquer?

The Sdome.

TWO IN A CAUSE.

I don't know who he was—the little three-years-old—but he had strayed into a gentleman's beautiful garden and broken off a large sun-flower which he held clasped close in his small hand.

There he stood at the angle where several paths met, his other hand making a pent-house over his brow from beneath which looked out the grieved, frightened eyes slowly dropping tears. For on one side, only a few steps off, was the keeper, looking sternly at the intruder and slowly unwinding the long lash of his whip. And on the other was crouched a mastiff as if just about to spring.

Suddenly the little fellow dropped his flower, sprang towards the dog, and, throwing his chubby arms about its neck, began to shower the shaggy forehead with kisses. The animal dropped its ears and tail in a shame-faced way, while the keeper turned upon his heel and walked slowly off, winding up the lash of his whip. But presently he turned back and called out:

"I say, sonny, would you like some pears?"

"E'es."

"All right; come along then."

The child sprang after him, the dog following; though first taking up the sun-flower in his mouth and motioning for the boy to receive it back. Evidently the child could count upon the mastiff as his friend from this time forth.

"I say, sonny, where did you learn that dodge?" asked the keeper.

"Way I do wiv papa. He cwoss, I tiss 'im."

"'Umph! And what does *he* do?"

"I buys canny wiv it."

A. M. G.

A CHILD'S LETTER.

The following letter seems too good to keep to oneself. It will be of interest to all who love little children and their ways of saying things. Its writer is a dear little girl, of happy heart and face full of sunshine, who is describing her cousin's wedding to her little friend in the country, with no thought of her report being seen by older eyes. It is copied *verbatim*, the departures from customary punctuation, spelling, and use of words illustrating Emerson's remark upon the little child, that "his ignorance is more charming than all knowledge". It shows how the very little ones take in the spirit and meaning of serious address and sermon far more than we give them credit for. Little May's words haven't quite the same liturgical effect which the minister's probably had, but I doubt if half the adults present could have given the *heart* of the service so well. The caterer's fine art was lost upon her apparently, as well as some other features of what was an elegant and largely attended evening party.

F. L. H.

November 9, 1885.

DEAR MARIAN:—I am going to tell you about the wedding. Mary was dressed in a white satten dress

with a long train. She had a vail made of lace, it began on her head and went to the tip of the train. It was low necked and lace where it was necked. There was a row of flowers where it bottomed. There were flowers on her head where the vail fastened on to the flowers. I wore my new dress. It is white with a white sash. it is the same as the girls dresses but it is thicker. It has lace in the sleeves and the neck of the dress. I wore kid gloves that had four buttons on. Then Mr. Blank went in, and he said to Mr. Ferris, "James will you have this lady that is holding your hand, and treat her kindly and do not abuse her, and be cheerful, kind and true, and she shall be your weded wife, and he said I will." Then he turned to Mary and said to her, "Mary will you not take this gentleman who is holding your hand? to be faithful, kind, cheerful, and true to him, not to abuse him, and take him to be your weded husband, and she said I will. And Mr. Blank said, I hope you will have a good time, and be faithful, kind and true to each other. After the people had all kissed Mary, they had music and dancing. There were little glass mugs, and a big bole of lemonade. The little glass mugs were made to drink out of. The lemonade was as cold as ice. I drank three glasses of lemonade. Then they went to supper. We had for supper, Beaf tea, rolls, meat and cramberries, potatoes, then we had Ice cream. I was so full I couldn't eat any more. Then we had more music and dancing. Then Mary went up to get on her travelling suit. We got some rice to throw at the bride party. There were four bridesmaids and four groomsmen. Then Mary and Mr. Ferris came down and as soon as they got out doors we through the rice at them. Now Marian I will close my letter. How are you getting a long? You must write me a long letter.

Your loving Friend,

MAY BROWN.

You might copy the life of Christ,—make him a model in every particular, and yet you might not be one whit more of a Christian than before. You might wash the feet of poor fishermen as he did; live a wandering life, with nowhere to lay your head. You might go about teaching, and never use any words but his words, never express a religious truth except in Bible language, have no home and mix with publicans and harlots. Then Christ would be your model; you would have copied his life like a picture, line for line and shadow for shadow, and yet you might not be Christlike. On the other hand, you might imitate Christ, get his spirit, breathe the atmosphere of thought which he breathed, yet do not one single act that he did, but every act in his spirit; you might be rich, whereas he was poor; never teach, whereas he was teaching always; lead a life in all outward particulars the very contrast and opposite of his; and yet the spirit of his self-devotion might have so saturated your whole being, and penetrated into the life of every act, and the essence of every thought. Then Christ would become your example; for we can only imitate that of which we have caught the spirit.—F. W. Robertson.

"CHARMS strike the sight, but merit wins the soul."

UNITY.

A WEEKLY JOURNAL OF

Freedom, Fellowship and Character in Religion.

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CHARLES H. KERR, Office Editor

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CHICAGO, SATURDAY, JANUARY 16, 1886.

THE Monday noon teachers' meeting convened at the new rooms, 92 and 93, 175 Dearborn street, and in Mr. Blake's absence was led by Mr. Jones. Nineveh is described as a city of some 600,000 inhabitants, occupying a territory greater than that of any modern city, except perhaps London with its suburbs. To this city was sent Jonah, who has been called by Stanley the first apostle of the Gentiles. He went and preached, "Nineveh shall be destroyed in forty days". Mr. Furness thought perhaps he exceeded his commission, but at any rate he was disappointed and angry. Mr. Utter thought that light was thrown here upon the origin of the book of Jonah. Its *raison d'être* was the defense of a prophet whose prediction was not fulfilled. Mr. Jones thought this the meaning of the story of the gourd, but the story of the whale was different. Some merriment was occasioned by a dispute as to whether the word whale appeared in the narrative, and several were surprised to find that it is "great fish" in the common as well as in the new version. The meaning of the name Jonah being asked, Mr. Utter spoke of a conjecture that it may be derived from *Oannes*, the Greek form of the name of a Babylonian deity—a man-fish,—pictured on ancient seals and monuments found in ancient Nineveh and Babylon, who, according to tradition, used to come up out of the sea to instruct the Babylonians in agriculture and arts. Mr. Jones asked the several teachers present what they would do with the lesson. There was quite a general agreement with the word of Mrs. Conger, who said that she would tell the story to the children in such a way as to bring out Jonah's fault—that he was willing others should suffer that his prediction might be made good. Some one suggested that he ought to have preached with

an if—"except ye repent, ye shall perish." Mr. Jones thought he ought not to have expected to convert them in so short a time and with so short a sermon. Mrs. Jones asked whether, then, he should not have expected even less result if the sermon had been longer. She also thought the story of Jonah should be so told that the children would not get the idea that God is rightly represented here—he does not change his mind nor do as Jehovah is here set forth. As the story is, she had a good deal of sympathy with Jonah in his anger and disappointment.

GENESEO, ILL.—Our good brother Miller writes us: "For the first time since my settlement here, I was invited by the orthodox churches to unite with them in Thanksgiving service this year. I accepted the invitation and regarded it as a sign that the world does move. The change is certainly not in me, for where they had one reason to exclude me when I first came, they could now find ten. If they were to probe me as they were once disposed to do, they could hardly strike a single orthodox bone in all my body. They simply recognize a backbone of substance in my liberal system."

GREELEY, COLORADO.—On the last Sunday in December, Rev. Anna J. Norris, late pastor of the Unitarian society at North Platte, occupied the Unitarian pulpit here and was greeted with one of the largest audiences of the year. Her subject, suggested by a series of revival meetings then in progress in one of the city churches, was "Religious Revivals", and the fair and masterly manner in which she handled the theme was much admired by her many hearers.—The Unitarian church and Sunday-school celebrated Christmas, and had, in the words of a local paper, "a regular old-fashioned time. There was a richly laden tree. There was a crowd of happy children made happier by nice presents, and there was a jolly lot of happy children of a larger growth."

CHICAGO.—Acting President George C. Lorimer, of the University of Chicago, has arranged for a course of twenty lectures by different Chicago speakers, to be delivered before the students on successive Tuesday evenings, at 8 P.M. The students are to take notes and to be subsequently examined by the lecturers. The first lecture is to be given by Professor Winchell, Jan. 12, on "A Walk Under the Sea".

PHILADELPHIA NOTES.—The new public library in process of projection in Philadelphia will be opened on Sundays. As the beneficence is to be made open-armed for all who choose to take up with its pleadings, it would be a strange contradiction of scheme to nullify it on the one day to which its public would be most likely to seek its suggestions.—The Philadelphia Presbytery has had some trouble with Dr. Leonard Woolsey Bacon, whose standing seems to have been brought into question on account of seeming doctrinal latitude. The complainants, when they came to examine him, denied him entrance formally to their body. Some of the views held by Dr. Bacon as to inspiration and divinity, while not observably heretical, have possessed a taint that has aroused the suspicions of Presbyte-

rians of conservative leanings. His rejection has not been very positive, as a vote of 26 to 21 would plainly indicate, while the people of his own church, which he claims to have revived from a state of decay, have a very obvious desire to retain him. The case is but one of the many which arouse momentary interest in our latter-day world. Dr. Bacon has been found liberal in many matters of faith, as well as in some of his discussions of secular affairs, and I presume it is more in his whole manner of dealing with present problems than in any particular instance of iconoclasm that he draws the criticism of his co-laborers. It is said that he has been invited already to embrace the Episcopal fellowship, where his independence of thought might obtain freer expression, and it is probable that the end will find him acquiescent. For honor's sake one's interest in all such controversies may be excused. I like all men to be for truth. If for truth Presbyterian-wise, be it that; but still for truth, primarily, and for resignation where necessary!

H. L. T.

THE MINISTRY OF MERCY.—Our *Dumb Animals* for January, speaking of Rev. G. E. Gordon's election to the presidency of the American Humane Association, asks the pertinent question:—"Cannot some plan be devised by which Mr. Gordon shall devote his whole time and brain and heart to the protection of dumb animals, specially in States where there is no law enforced for them, and no man to plead their cause? He is in the prime of life, and every way, unless we are mistaken, eminently fitted to make a splendid record in our humane work. * * * Let the 'American Humane Association' become his church, and he go through the great Western and Southern States, where no societies now exist, and hundreds of thousands of dumb animals die every year of neglect and starvation, to preach the gospel of mercy to God's lower creatures, and organize societies for their protection. We believe in protection of children, are a life member of our Massachusetts Society which protects them, and have remembered it in our will, but we do not forget that in every city, and probably in every State, there are more than a hundred societies to protect human beings for every one to protect the lower animals."

THE WISCONSIN FASTERS.—A daily paper gives this account of the Palmyra excitement.—"Thomas Green, a resident of Sullivan township, has created considerable excitement and general comment by abstaining from food, drink or nourishment of any kind for fourteen days. The cause of Mr. Green's abstinence is religious excitement, occasioned by attending a series of revival meetings which have been held for several weeks at the Free Methodist church in this village. Mr. Green has devoted his whole time to these meetings. Two weeks since he became possessed of the idea that he should attain to or receive 'power' by fasting and continuous prayer. He still asserts that he will continue his fast until he receives this 'power'. This is the fifteenth day of Mr. Green's fast, during which time he and his attendants claim he has entirely abstained from food or nourishment. He insists

upon refusing food until he shall have become 'sanctified'. It also transpires that the Rev. Mr. Pate, of Whitewater, who has charge of these meetings, claims to have eaten on two occasions only since Mr. Green began abstaining, and that several other members of the society are also fasting. The fast began at the instigation of the pastor, in order that his co-workers might receive more power to convert outsiders to their belief, the meetings having been entirely unsuccessful in that direction. The whole congregation seems to be on the point of starvation, some being scarcely able to walk, owing to weakness, and it is feared death or insanity may result. Several members of the society have withdrawn from the meetings, thinking the matter is being carried too far." How "fearfully and wonderfully made" is each of these human beings in his physical organization! Until a religious teacher can apprehend that his body is God's temple, and to be held sacred as such, rather than torn down, it would seem that he was scarcely fitted for the reception and dispensation of high spiritual truths.

M. S. S.

DAKOTA.—It was a gratifying sign of progress at the dedication of a Baptist church a few days ago, to hear the preacher assure his audience that to sacrifice for the salvation of their souls was the very essence of selfishness. But at a union Sunday-school meeting following there was a different sign in the attempt of a Sunday-school worker of some note to illustrate by an object lesson the purifying and saving power of Jesus's blood. It was amusing, however, as he held up a bottle of poisoned water before the children and asked, "What shall we do with it?" to hear the instantaneous response from the boys—"Give it to the dogs."

A. A. R.

A PROPOS to a recent editorial in *UNITY* the following has been sent us:

The Doctor's Wife: "Doctor, does our minister believe in eternal punishment?"

The Doctor: "Ye—es, I suppose so."

A few days later.

The Doctor's Wife: "Why, Doctor, Mr. E—— does not believe in eternal punishment; I talked with him about it to-day, and he *grinned* all the while we were talking."

This is made especially telling from the fact that "our minister" is an excessively orthodox Presbyterian and sets mighty store upon "the Doctrine", which seems surely to be with him a "mechanical right" and not a "rational proposition".

THE VOICE FROM DAKOTA was unintentionally narrowed in the editing in our issue of January 2. The appeal to *all* the co-workers in the cause of "Freedom, Fellowship and Character in Religion" was not meant only for those "out here", but to those who are *everywhere*. We are glad to speed the word in its original breadth.

BOSTON is to have a Browning society, the membership of which is to be restricted to fifty. Some forty were present at the first regular meeting, at which Col. Whitton-Stone was chosen president. "Rabbi ben Ezra" and "The Lost Leader" were read and discussed. The next meeting is to be held on the 26th of January.

Announcements.

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CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner of Michigan avenue and Twenty-third street. Minister, Rev. David Utter; residence, 13 Twenty-second street. Service begins promptly at 10:45 A. M. Sunday-school promptly at 12:15. The Ladies' Industrial and Benevolent Society meets every Friday at 10 A. M. The Industrial School holds a Saturday morning session—teachers needed.

UNITY CHURCH, corner Dearborn avenue and Walton place. Services at 10:45 morning. Sunday-school at 12:15.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. Service at 10:45 morning. Sermon by the pastor, Rev. J. V. Blake. Sunday-school at 12:15. Teachers' meeting Monday evening, January 18.

ALL SOULS CHURCH, corner Oakwood boulevard and Ellis avenue. Minister, Rev. Jenkin Lloyd Jones; residence 200½ Thirty-seventh street. Sunday-school at 9:30 A. M. Services at 10:45 A. M. Rev. W. C. Gannett will preach Sunday morning, January 18. Monday evening the Browning section of Unity Club will meet at 200½ Thirty-seventh street. Charles H. Kerr will read a paper, "Agamemnon", which will be followed by a conversation on Book VI of "The Ring and the Book". The morning class, Philosophy section of Unity Club will meet on Wednesday at 9:30 A. M., at Mrs. Perkins's, 1343 Oakwood boulevard. Friday, 7:30 P. M., teachers will meet in the pastor's study.

UNION TEACHERS' MEETING, Monday noon, January 18, at the new Channing Club room, 175 Dearborn street, room 93. Rev. Mr. Blake will lead.

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